

A Briefe
RELATION
OF

That which hath been lately at-
tempted to procure Ecclesiasticall Peace
amongst PROTESTANTS.

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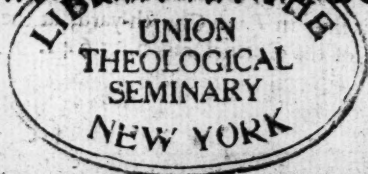
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RELATION



Sir Edwin Sands in his Book called
*Europa Speculum, or a view of the State
 of Religion in the Western parts of
 the World, Pag. 183.*

THe end (of these unhappy differences in Religion, between the Reformed, and Lutheran Protestants) will be that their enemies shall laugh, when themselves shall have cause to weep, unless the graciousness of God, stirre up some worthy Princes of *Europe*, and reputation with both the sides, to enterpose their wisdom, industry and authority, for the uniting of *Europe*, or at least wise for reconciling, and composing these differences in some tollerable sort: a work of immortal fame, and desert, and worthy of none other, but of them of whom this wicked base World is not worthy.



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A Brief

RELATION OF THAT

WHICH HATH BEEN LATELY

ATTEMPTED TO PROCURE

Ecclesiasticall Peace amongst

PROTESTANTS.

THE purpose of soliciting a Reconcilement amongst Protestants in matters of Religion was first undertaken, and afterward prosecuted after this manner.

When in the year 1628, *Iohn Dury* was in *Prussia* Minister to the *English* Company of Marchants residing at *Elbing*, he was sent unto, dealt withall, and moved by *D^r Gudeman* a wise, godly, and learned man, one of the King of *Swedens* Privy Councellors, and Judge of his high Court in those parts, to second him in a business of Ecclesiasticall Unitie amongst Protestants, which he said, his King and Master would be glad to advance. So good a motion being readily entertained, it came to passe afterward, when *Sir Thomas Roe* was sent Ambassador

Extraordinary by his Majesty of great Britain, to agree the *Saxs* and *Polonians* (which also he did successfully perform) that both *Doctor Godman*, and Master *Dury* did make him thoroughly acquainted with all the passages of their negotiation. Whereupon he according to that generous disposition, which doth lead him to favour all good endeavours of a publike nature, did very willingly assist them with Counsell, and at Master *Durys* intreaty, conferred with the Lord Chancellor *Oxonstern*, to see how farre he would shew himself in the businesse, and what course might be resolved upon to proceed joyntly to the effect thereof. The Lord Chancellor manifested a good liking to the work, and promised to my Lord Ambassador to joyn effectually therein towards his King, and the Lutheran Clergy of his best acquaintance. Upon this ground, my Lord Ambassador encouraged M^r *Dury* to proceed, and when his Lordship was gone into *England*, the Lord Chancellor sent for him, heard his particular propofalls, conferred with him about the same, testified his willingnesse to give assistance thereunto, and desired M^r *Dury* to give him information of the passages of the work in time to come, so he went from *Elbing* into *Engl.* in the yeer 1630. Chiefly, because his Congregation at *Elbing* was dissolved by reason of the inconveniences which warre had brought upon the Trade in that place; and because S^r *Thomas Roe* had promised to move the chief Prelates in *England* to assist him in the work of pacification. Being then arrived

arrived there, he first acquainted his most familiar friends of the Clergy with his purpose, and shewed them some declarations written by the chief Preachers of *Dantzigh* to make it appear, that they were not only ready to joy in such a negotiation, but also desirous and in hope that the Divines in *England* would in like manner concur; which being done, he came to *S' Thomas Roe*, who was mindefull of his promise, and became every way as good as his word towards him. For he recommended the businesse towards the Kings most Excellent Majesty; who was pleased to refer the consideration of this matter to my Lords Grace of *Canterbury*, and to the Bishop of *London*, that they should hear *M' Dury*, and declare their resolutions to his proposals. This was done accordingly. And he was commanded to write unto the Divines of his acquaintance in *Prussia*, and to the Lord Chancellor *Oxenshiern*, to testifie first the good inclination, and resolution which the Clergy of *England* had, to cooperate in due time towards so good a work. Secondly, that their Councell for the present was only this, that to prepare a way for future treaties, the Magistrates of both sides should inhibite railing disputes in the Pulpit, and put down the names of partiality, so farre as could be done, and not suffer any debatements to be taken up or fomented about matters of Ceremony in the form of publike worship.

This he did, and after a good space, when news came, that the Protestant Princes in *Germany* had

leagued themselves together for their mutuall defence, and that an amiable conference of their Divines had been holden with good successe at *Leipzig* to compose the differences in Religion, Master *Dury* was permitted to go into *Germany*, that he might see how the Divines of all sides might be disposed towards a Conjunction of Councils, and endeavours in the work.

To make away for this purpose, he had before hand through, Sir *James Spense* Lord of *Orholm*, and Generall to the *Scottish* Nation, in the *Swedish* Army, given notice to his Majesty of *Sweden*, what his aime was in the businesse of Reconcilement, and how it might be effected: Therefore when he came in the year 1631. into *Germany*, he found the King somewhat prepared, whom soon after the Battle fought at *Leipzig*, he spoke withall at *Wittsburg*. His Majestie was pleased to give him large audience, and by conference received full information of all those deliberations, and particular wayes, whereby the work could be prosecuted, of which the Summary resolution whereunto his Majesty gave assent, was this: That the Councell given by the *Reformed* Prelates of *England* was to be followed, for the inhibition of disputes, and partiaill names: and that as Master *Dury* did intend to labour with the Divines of the *Reformed* side to dispose them, to joyntly in the means, and wayes of amitie, so his Majesty would commend the same endeavours to be undertaken, by some Divine of the *Lutheran* side, who should in
like

like manner work upon the rest of their own party, and afterward when a fit preparation should be found on both sides, then His Majesty did offer to give unto Master *Dury* his Letters of Publike Recommendation towards the Princes of *Germany*, and chiefly towards the Elector of *Brandenburg*, and *Landgrave of Hessen*, that with his and their concurrence, and the help of *Forraine Divines*, the businesse might be brought to a solemn conclusion. This favourable resolution being taken, M^r *Dury* dealt first with the Divines of *Hessen*, then with those of *Hann*, and of the *Palmare*, and of *Deuxpont*, and of the *Wetral*, till he heard the King of *Sweden* was dead, which evill news, although they made a stop in some part of his resolutions, yet they made him not leave the same, but aftering a little his course, he procured from all the foresaid Divines certain Letters and Declarations, whereof some were inscribed to my Lords Grace of *Canterbury*, some joyntly to him and to the Lord Bishop of *London*, whereby they shewed their serious intention to labour for unity, with a desire to be assisted by the Church of *England*.

Whiles this was a doing, Sir *Robert Aschmole* arrived as Extraordinary Ambassador from His Majesty to the Princes of *Germany*. With him Master *Dury* (having now gained the consent of the Reformed party, and thinking it fit to deal with the Lutheran side also) went to the meeting of the Protestant States, which was appointed at *Heilebron* to frame an Evangelicall League. There he

made use of some Lutheran Statesmen to insinuate to the Divines of that side certain propositions, which made known unto them his purpose. This first motion was not without effect towards many and chiefly towards those of *Strasburg*, and *Norimberg*, and some in the land of *Wurtemberg*. The meeting being ended, and the League framed at *Heilsbronn*, he returned from thence towards the quarters of *Frankfort*, and dealt with two superintendents Doctor *Dunner* who was set over *Mentz*, by the Lord Chancellor of *Sweden*, and Doctor *Leisinger* who had the inspection of *Darmstadt*, and with the Senior Pastor of the City of *Frankfort*, Doctor *Tettelbach*. All these were brought to recommend the work unto their Brethren, and in the mean time the Churches at *Paris*, *Geneva*, *Metz*, and the *University of Sedan* sent their answers (for Letters formerly had been written to them) wherein they assisted Master *Dury* with Councill; Some also of the Lutheran side declared in like manner a forward zeal and inclination to the work, by certain Writes imparted to that effect unto him. Therefore when a larger opportunity to work more effectually upon all, was offered by another meeting of the Protestant States, which was appointed at *Frankfort*, he thought good to make his intention known unto the convoked Ambassadors, and desired their assistance to further the same, whereupon a resolution was taken to this effect;

“Whereas Master *Dury* having desired of
Confederate

Confederate Evangelicall States, permission to treat with the Divines and Pastors of their Churches concerning the meanes of Peace Ecclesiasticall; Although the Ambassadors then present had not gotten any particular instructions concerning this matter from their Principalls, yet nevertheless their opinion was, that if the Lord Chancellor *Oxonstern* would by his authority advance this matter, that their Masters who wish from their hearts for this Unitie, will be so much the more ready with all their endeavours to give assistance thereunto, according to the beginning made at the Conference held at *Leipzig*, whereunto the Lords States, who are now present, in like manner unanimously do *compromise*.

Having gotten this approbation of the Work, and recommendation thereof by the States unto the Lord Chancellor, and being much encouraged by the private promises of assistance, which the severall Ambassadors from all parts, made unto him, he thought fit to write Letters to all the *Lutheran Universities*, and to those of the *Low-Countries* to acquaint them with his purpose of seeking Unity in matters of Religion. Which being done when afterward another meeting was in agitation to be held

held at Erfurt in the Spring, he thought it fit (because he was minded to return in the mean time for England) to move the Ambassadors of the Palatinate, of Brandenburg, of Dantzick, and of Hesse; in case that any meeting should be held before he could come back again, that they would be pleased to inter-mongst themselves some course, how this matter might be prosecuted thereat, lest so good beginnings might be without effect. They consented to this motion, and met to consult about the matter. The effect of their resolution was this, That they would labour, in case a meeting should be called, to cause insert in the Letters Invitory this clause,

That every one of the Princes would be pleased to bring along with him a Divine or two, instructed and authorized by his Churches, to give advice about the means of procuring unite, and composing differences in Religion; and if the States should not meet there, that nevertheless in time, and place convenient, some particular convocation of their own Divines should be brought to passe, wherein these two points should be put to deliberation.

First, Whether, yea, or no, the Acts of the last Conference held at Leipzig, should not be received by all the Churches, so farre as they

they contain an agreement of the Articles of the Confession of *Ausburg*. Secondly, Whether yea, or no, the heads where in a disagreement may be yet remaining in that Conference, cannot admit of a Reconciliation; if yea, what that Reconciliation may be; if no, then it is to be inquired, whether or no, those remaining differences of opinion be of such importance, that by reason of the same, a Schisme should be upheld betwixt the Churches.

These things the Ambassador, and Chancellor of the Elector of *Brandenburg*, did take upon him to set forward by the means of his Prince. So then *M. Dury* went through *Holland* (where he saluted the chief Divines to whom he had written out of *Frankfurt*, and some others of his acquaintance) and arrived at *London* about the end of the year, 1633. There he found *D. Laud*, Lord Archbishop of *Canterbury* in his predecessors place. Therefore the Letters and Declarations of forraign Churches and Divines were presented to him, with a brief Narration of more particular proceeding. All was well liked, and resolution agreed upon, that *M. Dury* should proceed, and return again into *Germany*, which that he might do with greater advantage to the work, he dealt before his departure with the Reverend Fathers in God, Doctor *North*, Lord Bishop of *Durham*, Doctor *Hall*, Lord Bishop of *Exeter*, and Doctor *Wright*, Lord Bishop of *Salisbury*, who gave him certain Theologicall declarations

for the advancement of his purpose. To which effect, he also wrote into *Ireland*, to the Most Reverend Father in God, Doctor *Vsher*, Lord Archbishop of *Armagh*, and Primate of *Ireland*, and to the two Lord Bishops of *Kilmore* and *Ardach*, who in like manner did afterward joyntly assist him with their advices to the same end. In the mean time letters were sent also from *Helvetia*, and from *Norimberg*, giving such testimony of concurrence, as were fit to encourage him to proceed. For which cause also when he was ready to go back again into *Germany*, my Lords Grace of *Cambridge* gave him in answer to the Letters which he had brought from the *German* Protestants of both sides to him, two letters, the one to be communicated unto the Reformed, the other unto the *Lutheran* party, wherein he did acknowledge the receiv of their Letters, and moving them to proceed in the good purpose which they had undertaken, he promised in due time his further cooperation therein. With these Declarations, together with a Recommendatory letter unto Sir *Rob. Amstruther*, who was then Ambassador for his Majesty in *Germany*, M^r. *Dury* went from *London* to *Hamburgh*, where he found Sir *Robert* waiting for a new Commission to go for *Frankfort*. And whilst his Lordship stayed, he took occasion to acquaint the chief Divines of that City in their Consistoriall meeting, with his negotiation, who having promised to joyn endeavours, he went from thence towards *Frankfort*, to a great and solemn meeting of the Protestant States, where he arrived in my Lord
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Ambassadors company in *June 1634*. There he dealt in particular, first with his best acquaintance, and then made a proposition in generall to the assembly; thereupon the States were moved to depute out of every Colledge, some to take his businesse into consideration. These came together, gave *M Dury* audience, received informations of the Circumstances of this work, and perused severall declaratory writings, which divers Universities and Divines of both sides in *Germany*, as also out of *Germany* in forraigne Churches, as *England*, *France*, *Helvetia*, and *Transylvania* had given to him, which moved them to take the matter into serious consideration, and make a decree whereof the heads are these.

First, "That Master *Dury* having been heard by a solemn Committee, and the Writs which he produced, taken into consideration by the rest of the States, all of them with unanimous consent, did judge his Work most laudable, most acceptable to God, and most necessary, and usefull to his Church; yet seeing it was of great and weighty consequence, and that many of the Ambassadors had not received any instructions thereabout from their Masters, therefore no small resolution could be taken by them at that present, but that they would faithfully re-

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late and recommend these businesses unto their Masters to bring them to some effect. all resolution

Secondly, That others which had received instructions from their Principalls, about the matter, had proposed two wayes of proceeding in the work, some thought it expedient, that the manner of proceeding which Master Dury had suggested unto the States, should be followed in bringing a Conference of peaceable Divines to passe, that a Fundamentall agreement in points necessary for salvation, according to the Example of the Conference held at *Leipzig* might be settled; And that to this effect, the States of the four Upper Circles should give up unto the Prince Elector *Palatine*, their more particular advices towards the furthering of the matter, and that the Declarations of the two Saxon Circles should be given up to the Elector of *Saxony* and *Brandenburg*, who then should agree amongst themselves concerning the time and place of a Meeting, which might be named unto the rest, and afterwarde Invitory Letters should be sent to foraine States and Princes to move them

to

to send thither also some of their Divines. Thirdly, That others thought it no lesse expedient to proceed thus: Namely, that the Electors of Saxony and Brandenburg should be intreated by the States, then met together, to reassume the amiable Conference, which was begun three years ago, betwixt their Divines, and those of *Cassell*, and to this effect that (if not sooner, at least then) when the Treaties of Peace Universall should be set on foote, a meeting should be appointed, wherunto peaceable Divines on both sides, both within, and out of the *Empire* should be called: In which meeting this should chiefly be aymed at, that an agreement should be made in a Common Confession of Faith containing all the Fundamentals of Religion necessary for Salvation, setting other points of Scholasticall dispute aside.

Fourthly, That the Ambassadors who had no instructions did promise to relate unto their Principalls, their advices, and procure fit resolutions thereupon, which should be sent unto the Civill Electors, professing the Protestant Religion.

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Fifthly,

Fifthly, Moreover, that it was fully consented unto by some, and by some taken *ad referendum*, that in the mean time all Christian moderation was to be used on both sides, aswell in Preaching, as in Writing; lest if this was not done, some hinderance might befall unto their Unitie, and being done by this means, the Civill Peace also might so much the more be advanced.

Sixthly, That Prayers were to be conceived in the Churches of both sides, to intreat Almighty God to blesse these attempts.

This was made an Act the fourteenth day of September, 1634. To which the seal of those which had the direction of the meeting was applyed, and all the chief hands did subscribe it.

Of this Act, the Originall, sealed and subscribed, was given to Master *Dury*, to enable him to testifie authentically to other Churches, the resolution of the Protestant States, that thereby all well-willers unto the work might be encouraged to continue in setting it forward. Upon this ground he went again towards *England* through the *Low-Countries*, where he informed the Divines of his acquaintance, and the Deputies of the *Provinciall Synodes* of things past at *Frauckfort*, and elsewhere in these consultations, obliging them thereby to take the matter to heart. And when he arrived into *England*,
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My Lords Grace of *Canterbury* being informed of all matters, did by *Sir Thomas Roes* procurement recommend him to the King, who was pleased in taking more particular notice of his person, and work, then in former time, to permit him still to proceed. To which effect he went over again into *Holland*, with His Majesties Letters of safe Conduct; with a testimoniall from my Lords Grace of *Canterbury*, bearing witness that Master *Dury* had acquainted him with the successe of his proceedings, that he went again out of *England* to prosecute the same businessse, not only with his knowledge, but also with his approbation, and assurance that he would be ready in due time, to advance the holy desires of Peace. He had also private Letters from Doctor *Davenant* Lord Bishop of *Salisbury*, and Doctor *Hall* Lord Bishop of *Excester*, to some of the chief Divines of the *Low-Countries*, to move them, to concurre more effectually in these endeavours, then they had formerly done. Moreover, he had Letters from the Ambassador of the Lords States of the *Low-Countries*, residing at *London* unto the States both of *Holland* and *Zealand*. Thus he set forth, and arrived at the *Hague* in *July*, the year 1635. There he dealt first with the States of *Holland*, to induce them to recommend these thoughts unto their Provinciaall Synod which was then begun. Afterward he went to those of *Zealand*, and appeared in their Classicall meetings held at *Walcheren*, *Zirickzee*, *Tolen* and *Goes*, then he dealt with the University of *Leyden*, and the Synods as they

they came in order; namely, with that of *North-Holland*, and of *Varecht*, and with the *French* Signel in those parts, from which Declarations were obtained, fit for the advancement of his purpose: When he had thus farre proceeded in *Holland*, and found that evill affected mindes towards Peace, raised ungrounded surmises against him, to stop the good inclinations of impartiall men; he used meanes to clear mens judgements, by causing some things to be Printed for the better information of all. And having understood that the Lord Chancellor *Oxenstierna* was to go from *Germany* into *Sweden*, where he hoped that his Lordship would do more then in *Germany* he was able to do. For the work of Peace, at the perswasion of some friends, he took a journey thitherward, where he arrived in *June*, Anno 1636. Nor was he altogether disappointed of his expectation. For the Lord Chancellor coming thither favoured his work, and although his proceedings were slow, yet much realitie was found in them. For when a resolution was taken to permit Master *Dury* to treat with the Divines of that Kingdome, four places were named *Stockholm*, *Upsall*, *Westerose*, and *Strongnefe*, to which he might addresse himself particularly, and lay open his intention, having therefore first dealt with those of *Stockholm*, he had the Lord Chancellors Letters to make way for him, at the other places: of which the *Univerſitie* of *Upsall* was the chief. There he had conference both Collegially and severally with the Professors of *Divinitie*,
 who

who gave full assent unto his desires, and set down these conditions, upon which they were ready to agree, and joyn with the reformed side.

- 1 *That a full agreement should be made in all the fundamentall Articles of faith.*
- 2 *That all errors overthrowing the foundation, or tending to overthrow the same, should be condemned.*
- 3 *That in matters Ceremoniall and of indifferency, there should be a mutuall toleration.*
- 4 *That betwixt the parties united, sincerity and uprightness should be maintained, lest ancient errors might be upheld under doubtful speeches.*
- 5 *That when peace is made, none should be suffered to maintain, excuse, or spread any more the errors once condemned.*
- 6 *That ambitious and needlesse disputes and brablings should be inhibited on all sides.*
- 7 *That former reproaches and injuries should be put to oblivion.*
- 8 *That the Church-gouernment should be settled according to Apostolicall Rules.*

These demands the rest agreed unto, neither was any thing of moment added thereunto by any. Therefore being returned back again into *Stockholm*, and having informed the *Lords Regents* of that which was past, thoughts were entertained about

the first and the last of these conditions, as the chief of all the rest, namely, concerning Fundamentall Articles of Faith, and the establishment of Ecclesiasticall Government. Touching the first, namely, how to limitate the number of Fundamentalls, and distinguish the same from Not fundamentalls, M. Dury did impart a brief discourse unto those of *Woburn*, to which they made no reply, as being loath to go too fast, before they should have the consent of their Brethren; yet silently they assented thereunto. Concerning the second, because they then were, as even yet at this time, they are in deliberation to settle their Ecclesiasticall Government, by Canons, which they are about to make. Therefore both the Dean of the Faculty of Divinity at *Woburn*, the Queens Tutor at *Stockholm*, and the Lord Chancellor conferred severall times with M. Dury, about that matter, to know the Constitutions of the Chief Reformed Churches, wherein he laboured to give them satisfaction; and imparted also unto them the printed judgements of the English Prelats, Doctor *Morton*, Doctor *Davenant*, and Doctor *Hall*, which besides some other publike Treatises of the same nature, were communicated unto them. But the Lord Chancellor being desirous to confer more particularly, and at leisure, with Master Dury, about all matters belonging to the further advancing of the work of pacification, took him along in his company and Coach towards *Woburn*, in a Circuit which he made thitherward from *Stockholm*, throught *Strängnäs*, and *Westnäs*. In this progresse the Bishops

the Bishops of *Strängnäs* and *Westersö*, were dealt withall the second time. They settled good resolutions, and laid grounds for constant future treaties; so far, that they had thoughts of sending some body into *England*; Nevertheless, before matters could be brought to full maturity, some of the German *Lutherans* hearing large reports of Master *Dury* proceeding in *Sweden*, and being moved with jealousy that the *Swedes* would come to some publick Treaties, and therein to a Conclusion without them, did expostulate the matter, and by letters endeavoured to dissuade them from all further entertaining of his motions, by which means their spirits were troubled, and their resolutions so clogged, that from that time forward, they went heavily to work; yet Master *Dury* hoping to overcome all such lets, did not leave the work, but laboured so much the more to engage them to it, by shewing wayes free from all exception, whereby the differences which they did stick at, might be composed. This he did first at *Upsall*, and afterward at *Stockholm*, in a meeting of the chief Clergy, which was commanded to deal with him, wherein he gave them satisfaction to all their demands, in a whole dayes conference instituted to that effect, so that they seemed to acquiesce. And because they had laid this as a main ground, That if a Fundamentall agreement could be found in the Doctrine of the Lords Supper, they would not much stand to debate other matters. Therefore not long after their conference, he offered to the Archbishop and professors

fessors of *vsfall*, a learned and Patheticall Declaration, which from the *University of Aberdeine*, and Ministry of *Edinburg*, was sent unto him, to shew the fundamentall agreement of Protestants in that point. At this Declaration some small exceptions were taken, in respect of certain forms of speeches contained therein, which M^r. *Dury* having fully explained, and thereby resolved their doubts, those of *vsfall* did rest satisfied, but some others there were, who, having set themselves professedly against the work, would, by no means, receive any content. For, the more humbly, and discreetly, it was offered unto them, the more they sought to avoid it, and laboured by all means to cry down, and discredit the very purpose of agreement, lest the good liking which the Lords Regents did shew thereunto, might take some reall effect, and work upon the spirits of the common Clergie, a good impression to give way unto it: This their perversnesse being fully apparrant, moved M^r. *Dury* to deal in some kinde more strictly with them, than otherwise his inclination would have suffered him to do: yet at last, to avoid occasions of strife, he resolved to depart from thence, and let the businesse lie a while asleep; but lest some unconseionable men might falsly traduce all his proceedings in his absence, as then already in his presence they had begun to do, by misinforming others, of his words and actions, and misinterpreting, suspiciously, his aim, he caused to print, (before he went away from thence) a Summary, and true Narrative, of all his chief

chief actions and propofalls, which he offered to the Clergie of that Kingdom, met in a Convocation. And afterward, to the end they should have no just cause of false surmises, or pretext to traduce his intentions, he made a solemn Vow to binde himself to lawfull purposes, and unblamable wayes of proceeding, which he put to Paper and presented to the Lord Chancellor to be imparted unto the chief of that Clergy. These preventions being used, when he was resolved to be gone, the Lords Regents were pleased, in the Queens Name, to give him a Declaration, and dimissory Letter, whereby his actions in *Sweden* were approved, bearing witnesse that Master *Dury* being come into *Sweden* to dispose the minds of their Clergy unto the work of Peace Ecclesiasticall, according to the grounds laid by the States of the Empire at *Franckfort*, Anno 1634. he had dealt by permission and command of her Majesty, with the chief Divines of that Kingdome; and although some difficulties were risen, as in waightie matters is usuall, yet that he had not omitted any thing which could serve for the taking away of the same. Thus he went from *Stockholm*, Anno 1638. and came to *Lubeck*, there he had speech with Doctor *Hunnius*, one of the chief Divines of those quarters. Him he prepared to entertain the motion of Peace, which afterward should

be made unto him. From *Lubeck* he set forward towards *Hamburg*, to meet Sir *Thomas Roe*, who there was residing as Ambassador Extraordinary from His Majesty of great *Brittaine* towards the King of *Denmark*, and Princes of *Germany*. To him he gave attendance, all the while he staid in those parts, not leaving his former purpose, but rather using the advantage of his Lordships favourable countenance.

In this new period of the negotiation, he went slowly to work, first because he looked towards the *Suedes*, how they would behave themselves after his departure; Secondly, because he waited for some overture to begin, and make some Proposals at the publike Treaties of Peace in *Germany*, which then was thought upon by reason of the Emperors Ambassador, who was come to those parts, and the Mediators which did offer themselves towards that negotiation. But when those Treaties were not likely to proceed, he went to *Bremen*, that he might acquaint the Divines of that place, with his former proceedings, and gain in time to come their assistance by way of Councell. These were very cordiall in the businesse, and entertaining him with all kindnesse, and liberalitie (which no *German* before them had done) such encouragements, and declarations were given, as he could desire both from the Clergy, and Magistrate of that Citie. Then he proceeded towards the King of *Denmark*, who was at *Gluckstad*; There with the good liking and countenance of my Lord

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Ambassador, he acquainted the Lord Chancellor *Rovenslow* with his desire to deal with the Clergy of *Denmark*. If His Majesty would give him leave for to do. His Majesty gave way to his demands, and was pleased to recommend certain Writs (which his Chancellor received from Master *Dury*) unto the consideration of his Divines of the University of *Copenhagen*.

These gave their judgement, and advice concerning his negotiation, tending to shew their approbation of the purpose, their particular Counsell, and Proposals in prosecuting of it, and their willingness to treat further about it, with Master *Dury*, if his Majesty would give permission thereunto.

The King caused their judgement to be delivered to Master *Dury*, who thereupon did accept of the offer of their Treatie, and gave them a large Answer to all their propositions containing divers overtures towards a constant progresse in a Theologicall way of Treatie. And this answer, by His Majesties Command, they gave a further declaration of their judgement; whereunto Master *Dury* having replied, and shewed His Majesty a brief, and ready way to come to the purpose, the King was pleased to write unto my Lord Ambassador, to let him know that he thought it fit, Master *Dury* should be more particularly authorized from *England*, before the matter could proceed betwixt him and

and his Divines to any issue. Whiles these matters were thus in agitation, Master *Dury* dealt also with the Magistrates, and Ministry of *Hamburg*, and *Lubeck*, and with the Most Reverend, and Most Illustrious Archbishop of *Bremen*, who gave him a reference to some chief Divines, who entertained his motions with very good liking, and gave him an answer to the same. In like manner he made Proposals to those of *Stode*, who took the same into mature consideration, and promised to concur with others in answering. At last he went to those of *Brunswick*, and *Luneburg*, where, with the singular favour of those Princes, and by the most pious and peaceable inclinations of their Councillors, and chief Divines, towards the Work of Reconciliation, a ground was laid for a very effectually progresse. For they have made the Work their own, undertaking to dispose the rest of the *Lutheran* Churches, and Universities, unto a reall concurrence in it, that afterwards they may proceed with our Churches, joyntly, to a full conclusion.

Duke *Augustus* of *Brunswick* was the first to whom Master *Dury* made his addresse: this learned, and wise Prince, was pleased, in favour of the Work, not only to convocate his chief Divines, and appoint them, with some of his Councillors of State, to conferre Collegially, a whole day with Master *Dury*, but also to settle a resolution, which his Divines subscribed, obliging themselves thereby, to joyn in all the wayes of agreement, whereof they had conferred together; and moreover, to recommend

mend the matter to his Cozen Duke *George*, by a large, and most effectuell Letter.

With this addresse he came to Duke *George*, residing at *Hildesheim*, where he had no lesse, but rather more favourable entertainment then he had gotten at *Brunswick*. For, by an Act of Councell the chief Divines, who then were in place, were appointed to visit and entertain him, till others that were sent for should come; And when the chief of them were come, Master *Dury* was lodged and entertained with him in one house, at the Princes charge, for the space of fourteen dayes, that they together might ripen matters, and bring their thoughts to a head. Which being done, a Committee of some Councillors of State was appointed to give them publike audience in the Prince His name, to hear them confer upon the matter of agreement, to consider their Councils, and joynt resolutions, and to make relation thereof unto the Prince, that by his authority, and Countenance, such assistance might be given to the Work, in due time, as should be thought expedient. All which being done, first, the Divines gave to Master *Dury*, a Theologicall Declaration, wherein they testified their agreement to all his Proposals, and then their more particular resolutions, concerning the manner of proceeding which they would follow in the future advancement of the Work on their part, were also imparted unto him. The substance whereof was this.

That Doctor *Calixtus* chief professor of the University

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versity

verity of *Helmeſta* ſhould, by order of the Prince,
 put forth ſome Treaties, wherein the heads of
 matters in diſpute amongſt Proteſtants ſhould be
 handled Hiſtorically out of Antiquity, to ſhew
 what the Church of all ages hath beleev'd there-
 of, and how, notwithstanding ſome difference of
 opinion thereabout among the Ancient Fathers,
 Brotherly love was alwayes mainrained. Theſe
 Treaties ſhould be thus improved; Firſt they ſhould
 be ſent unto the *Lutheran Universities of Wittenberg,*
Leipzig, Iena, Marburg, and Roſtock, and alſo to
 thoſe of *Brandenburg, Heſſen and Bremen,* to move
 them to declare their judgements therein for mu-
 tuall agreement. Then, at ſome fit occaſion ſome
 body ſhould go to *Leipzig and Wittenberg,* and deal
 with the *Saxon Elector* all Profeſſors by word of mouth,
 to diſpoſe them to a full reſolution in this buſineſſe.
 To which effect alſo the Prince ſhould move the
 two Dukes of *Saxon Wejmar, Duke William, and*
Duke Erneſtus; who have long wiſhed for this
 Reconciliation, to cauſe their Univerſity of *Iena* to
 cooperate therein: And in proceſſe of time,
 when the buſineſſe ſhould be brought by this way
 of proceeding, to ſome conſiderable ripeneſſe, then
 it ſhould be required, that from great *Britain,* and
 elſewhere, ſome body might be joyned to Maſter
Dury, and alſo from *Germany* ſome body ſhould go
 into *England,* and other parts, to ſpeak with the chief
 Divines of thoſe Churches, that when there ſhould
 be good hopes of bringing the matter to paſſe,
 then the Sovereign Princes and States of all ſides
 ſhould

should be intreated to agree upon a meeting, to make some conclusion in the matter: for the good success whereof, publike prayers should be made with common consent in all the Churches.

These resolutions being taken, when the Prince himself had spoken to Master Dury, and given him assurance of his willingness to set forward this purpose, he did dismiss him with a recommendatory Letter unto his brother, Duke Frederick, residing at Zelle, who in like manner received Master Dury very kindly, and moved his Divines to confer with him. In this conference, when they had received satisfaction to some doubts which were proposed, they gave consent unto all which was concluded at Brunswick and Hildesheim. From Zelle he went to the free City of Lüneburg, where he acquainted the Ministry of the place with his Proposals made unto other Churches, that they might also take the same into their consideration, and in due time, with consent of their Protector, D^y. Frederick, resolve what to do therein.

Thus the Circuit of Brunswick and Lüneburg being finished, he returned to Hamburg in February, An. 1640. from whence without delay he went towards my Lord Ambassador, Sir Thomas Roe, who was at Glückstad, with the King of Denmark, to give him account of all the passages of his proceedings. There he also dealt further with the Lord Chancellor, Detleff Raventlow, and the King himself was pleased, upon my Lord Ambassador his recommendation, to give him access to kisse his hand, and in

presence of his Son, the Archbishop of *Bremen*, to speak with him about the setting forward of his purpose. In which discourse, his Majesty shewed a good liking to his proceedings, and gave way that, if he thought fit, he should make new proposals, touching means of Reconcilement, unto his Divines, that they might have further occasion to entertain these thoughts as well as others. Hereupon Master *Dury* did impart unto the forenamed Lord Chancellor, a paper, containing certain heads, fit to be Theologically consulted upon by them, that their resolutions touching the same, might in due time be framed, and also made publicke, if they themselves thought it expedient. Thus the Treaties at *Denmark* being again set on foot, he returned from *Gluckstad* with my Lord Ambassador towards *Hamburgh*, and gave, by letters, information into *England*, concerning all matters of moment, which passed in his work. Then also some writes, presented formerly unto the Divines of *Denmark*, were made publicke, that many who desired to know the passages of that negotiation, might have satisfaction therein. Not long after, my Lord Ambassador was recalled from *Germany* into *England*, about which time the private disputes amongst those of *Bremen* were come to some height: for those that were most inclinable to moderation, suffering wrong, had sought Master *Duries* advice, and desired his help to compose their doubtfull questions. Therefore he sent to some of the Prelates of the Church of *England*, and some of the Professors of Divinity

Divinity, in both Universities, certain Writs, which the chief Divines of *Bremen* submitted unto their judgements, containing the true state of their difference, which reflecteth much upon the main controversie debated betwixt the reformed, and the *Lutheran* Divines; therefore the decision thereof, will be a singular preparative for the common and more publike Uniry of all Protestants. To these Writs, the Lord Bishops of *Salisbury*, and of *Exceter* have already given their answers; and the rest to whom they are sent, have promised to do the like, who, no doubt, will be as good as their word; In the mean time Master *Dury* ripened, somewhat, matters towards the *Lutherans*, and endeavoured to smoothe the knottineffe of the Clergy of *Hamburg* and *Lubeck*.

For, finding some warping of their intentions, which he perceived would bend another way then was expedient; he dealt first with Doctor *Hunnius* a leading man at *Lubeck*, and then with the Senior Preacher of *Hamburg*, that when these two should be set in a right way, the lesse-knowing and more clamorous Clergy might be more easily perswaded, and wrought to admit the thoughts of moderation. As for Doctor *Calixtus*, although some men of strife, and evill willers to him, did undertake to disturb him in these peaceable thoughts, yet being strongly countenanced, by Superiors, he hath begun to perform his promise, giving Master *Dury* full assurance of his constancy; and of the concurrence of many others towards the furtherance of

the same Concellis. And because the opposition made against Doctor *Calixtus*, by his Brethren, was like unto that which the chief Professors of *Bremen* suffered by their Brethren, Master *Dury* conceived that the similitude of their cases, might be a motive to induce them to mutuall correspondency, in the work of Reconcilement. Therefore having gotten the Originall Writes which Bishop *Darvenant*, and Bishop *Hall* sent to those of *Bremen*, he went thither, to deliver the same, and conferre with them about the matter, whereunto he found them exceeding well inclined. In the way going thither, he dealt with one *Statius Buscherus*, Doctor *Calixtus* his chief opposer, endeavouring to mollifie and withdraw him from some preposterous courses: and coming back again, he stayed a whole day at *Bremervorde*, the Residence of the Most Illustrious and Reverend Archbishop of *Bremen*, with whom he had twice occasion of large conference, tending to give him satisfaction (which he also received) concerning some doubts, which he had conceived of the Work. From thence passing through *Stade*, and having insinuated unto the chief Preacher of that place M^r *Haveman* some writes tending to Pacification, he arrived at *Buxtehude*, where he met with Master *Scholwinus* the Pastor of the place, a learned and moderate *Lutheran* Divine, whom he confirmed in a course of conference and correspondency, begun with Doctor *Bergius* at *Bremen*, towards the ripening of matters belonging to Pacification.

Then

Then being come back to *Hamburg* he made himself ready to return for *England*: And to this effect took his leave of the Magistrate, and Ministry of that place: some of the Magistrate were very earnest with him to persevere in the prosecuting of his work, and the Ministry gave him their answer in Writ, shewing that they were willing to proceed first by way of private correspondency in writing, and then by way of publike meeting, when things should be ripened. Before he went from *Hamburg* he sent by Sea to the chief Prelates, who in *England* had assisted him, a Treatise, which Doctor *Calixtus* of *Helmstat*, had written in behalf of the work, that they might declare their judgement unto him concerning the same. Then he passed again through *Buxtehude*, and *Stade*, where he confirmed Master *Haveman* and *Scholvinus*, in their resolutions to moderation, and dealt again with *Stattius Buischerus*, to take off the edge of his spirit against Doctor *Calixtus*. At *Bremen* he stayed fourteen dayes, to print an Information directed to all the Reformed Churches, concerning the Councils of Peace, whereunto the *Lutheran* side doth give way, that if the same finde on the Reformed side in like manner approbation, the businesse may be in due time set forward by publike authority. From *Bremen* he went to *Oldenburg*, where he dealt with the Superintendent of that place, and by his means presented to the Earl of *Oldenburg*, that which was fit to give him information of his work. From thence he came to *Emden*, where he stayed certain dayes,

dayes, to insinuate the printed Information unto the Divines, both of the Citie, and of the County. At *Groningen* he did the like: from whence coming to *Amsterdam*, he conferred with the chief Divines of his acquaintance there, and sent to all the Presbyteries (which they call *Classes*) of *North-Holland*, and neighbouring parts; so many copies of the printed Information, with adjoynd letters, as were requisite to be imparted unto them. From the *Hague* he did the like unto all the Presbyteries of *South-Holland* and *Zealand*, and of the neighboring places, as also to the Synods which are to be held in every Province. Thus having given satisfaction to the chief of the *Low-Countries*, and used means to send information from *Amsterdam* into *Helvetia*, and from the *Hague* into *France*, he came to *Zealand*, and took Shipping for *England*: Where he safe arrived, and purposeth to make sute now unto all those that are able to give assistance unto so good a businesse, but chiefly to supplicate his Sacred Majesty, and the High and Honorable Court of Parliament, that those good preparatives, and hopefull beginnings, so far, and with so much pains advanced, may not be suffered to fall, without profit, unto the ground, through want of all outward countenance, and help necessary to uphold such a Spirituall Agency. All parties have been dealt withall, their dispositions are sufficiently tryed and discovered, their Leaders are all ingaged to concurre, neither hath any of the forraign Churches taken offence at the carriage of the work: but every where, the Princes and Councillors

cellors of State have professed a great deal of liking thereunto. Therefore it ought to be kept as fast, and upheld in the spirits of men for many pregnant reasons, which elsewhere are alleadged more at large: But now we will mention onely this, that as we are bound in Conscience, at all times to maintain the care of Brotherly love, and holy Communion, in Spirituall things, so now, at this time, we finde it absolutely necessary, even for our own temporall safety so to do, because if this care be not taken to heart, it is most certain, that the breaches of Protestant States and Churches, which have made many of them a prey unto their enemies, will, in the end, betray them all, and at last come to such a height, that they will devour and consume one another. Therefore all true-hearted Protestants, that are zealous for Gods glory, and the safety of his Church, but chiefly those that are in authority, or credit, able to dispose others; are humbly intreated to embrace these thoughts without partiality, considering the Apostles exhortation, *Phil. 2. 4.* That every one should not look on his own things, to seek himself alone; But, that he should also lay to heart the things of others, and chiefly such as may tend most unto publike edification. For if we be commanded every one of us, *Rom. 15. 2.* to please our Neighbour for his good to edification: then surely we ought farre more to labour to please all, in that which is best. And if every one ought to do this, then most of all those that are eminent in place, and in credit with others:

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For

For to whom doth this duty rather belong, than unto such. As then the work ought not either to be agitated without the knowledge and consene of Superiors in Church and Common-wealth, or to be publicly afoot without their authority, so they are called and appointed to be Builders of the house of God, before all others, and this is the cause why thus we sue unto them, and would have all such as love the well-fare of *Sion*, to second our suit. For what can be conceived more usefull to the Church of God at any time, than the Councils of Peace are at this time? Nay, what is more necessary to prevent all manner of confusions, and disorders now growing upon all the Churches, than this endeavour is? Therefore again and again, all men of gifts ought to be entreated, for the love which Christians should bear unto Christ Jesus their Saviour, for the respects due unto the Commandements of God, for the comfort which the Gospell of Truth is able to yeeld unto their own souls, for the bowels of Compassion, which they ought to bear unto the afflicted Church of Christ (their Spirituall Mother) and for the fear of Gods dreadfull Indignation, and stretched out hand, now ready to fall upon those, that presumptuously despise, and carelessly neglect his expresse Commandements: I say, that all men of gifts, for these causes ought to set their hearts upon the Councils of Peace, and imploy their Talents for mutuall edification, in shewing the means of Brotherly love, of meeknesse, of righteousness, of humility,

mility, of mercy, and moderation, for the enlarging of the Kingdom of Jesus Christ, whose love doth constrain us to propose, in this manner, these things without all humane respects; and maketh us earnest with freedom (as not being ashamed of our duty) to presse the matter thus home, upon the Conscience of every one in his distinct charge and place, that at least, such as have any feeling of godlinesse, and know what the power of Religion requireth in our publike Profession, should not want some Spirituall provocation, and awaking of their hearts towards the performance of that, which is required in the Communion of Saints.



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